The PULPIT

A Periodical of Contemporary Preaching

SEPTEMBER, 1950

New Idols and Old Ideals

By HAMILCAR S. ALIVISATOS

Jesus Christ Is Savior of the Atomic Age

By ALAN WALKER

Out of the Night

By JOHN PAUL JONES

The Christian Workingman

By FREDERICK J. WARNECKE

On Being a Majority of One

By LOWELL RUSSELL DITZEN

The Inner Substance of Churchmanship

By VERE V. LOPER

The PULPIT

A Periodical of Contemporary Preaching

Charles Clayton Morrison, *Editor*
Garland Evans Hopkins, *Managing Editor*

Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1950 by Christian Century Foundation, 407 S. Dearborn St., Chicago 5. Published monthly, 25 cents a copy. $2.50 a year.

TABLE OF CONTENTS

The Editor's Page 195

Sermons

New Idols and Old Ideals, by Hamilcar S. Alivisatos 196
Jesus Christ Is Savior of the Atomic Age, by Alan Walker 198
Out of the Night, by John Paul Jones 200
The Christian Workingman, by Frederick J. Warnecke 203
On Being A Majority of One, by Lowell R. Ditzen 205
The Persistent Bug, a Sermon for Children by Lewis H. Davis .. 210

Features

For the Record 194
Pulpit Calendar 194
A Pastoral Prayer, by Harry E. Philo 202
An Unpublished Sermon 209
Titles and Texts 210
Pulpit Post 211
Preacher Problem Article: The Inner Substance of Churchmanship, by Vere V. Loper 212
Pulpit Paragraphs 214

Pulpit Calendar

Sept. 3—Fourteenth Sunday after Pentecost; Labor Sunday.
Sept. 4—Labor Day.
Sept. 5—Labor Day (Canada).
Sept. 10—Fifteenth Sunday after Pentecost.
Sept. 12-13—Rosh Hashonah (Jewish).
Sept. 17—Sixteenth Sunday after Pentecost; Constitution Day.
Sept. 21—Yom Kippur (Jewish).
Sept. 24—Seventeenth Sunday after Pentecost.
Sept. 24-Oct. 1—Religious Education Week.
Sept. 26—New Zealand Day.
Oct. 1—Eighteenth Sunday after Pentecost; Worldwide Communion Sunday.
Oct. 8—Nineteenth Sunday after Pentecost.
Oct. 9—Thanksgiving Day (Canada).
Oct. 12—Columbus Day.
Oct. 15—Twentieth Sunday after Pentecost.
Oct. 16-24—United Nations Week.
Oct. 22—Twenty-first Sunday after Pentecost; World Order Sunday.
Oct. 24—United Nations Day.
Oct. 29—Twenty-second Sunday after Pentecost; Reformation Sunday; World Temperance Day.
Oct. 31—Reformation Day.
Nov. 1—All Saints' Day.
Nov. 2—All Souls' Day.
Nov. 5—Twenty-third Sunday after Pentecost.
Nov. 11—Armistice Day.

SEASON: Kingdomtide.

ALTAR COLORS: All Saints, white; all other days, green.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.)

For the Record—

In our advertisements about The Pulpit we sometimes say: " . . . international in its scope and reach . . . ecumenical in its outlook . . . up to the minute in its coverage of contemporary preaching." Well, are we? Let's examine this issue and find out.

It is not too difficult to be international in our scope. We receive for consideration sermons from all over the world. In this issue our readers have a chance to discover what preachers are saying from cities as widely separated as Brooklyn, Athens, Sydney and Saskatoon. (Incidentally, we are not among those who consider Brooklyn foreign territory. We just happened to use that city as a starting point instead of New York or Philadelphia, which are also represented.) One value of this coverage is the chance to see ourselves as others see us. Alan Walker's message from "Down Under" is aimed right at us.

That matter of "reach" is more difficult. We sometimes wonder how our many subscribers in other lands manage to continue their subscriptions, currency exchange being what it is. We are humbled by this testimony that they find The Pulpit of such value. We have been saddened, however, that many have not been able to renew their subscriptions recently. What a brotherly thing it would be for some of our readers, personally or through some Sunday school class, to provide funds to help us continue those subscriptions or to send the magazine to preachers in the mission fields. $2.75 is a small investment with large returns in international good will.

If you ever doubted the ecumenicity of The Pulpit, read the biographical sketches in this issue. Our contributors range from Congregationalists to Greek Orthodox. And if you don't think we are up to the minute, you should confer with our printers. In fact, we are afraid they are going to ask us to confer with them. After this issue was all planned and most of it had been set up, the contributions from Drs. Jones and Alivisatos arrived and were so timely that we revised the entire issue at the last minute to bring you these messages.

The difficulty with this feature is the space allotted it. Last month we promised you "another announcement . . . you will not want to miss." About all that space will allow now is to alert you to our first number of the new volume which begins in January. Suffice it to say that you are hereby warned not to toss away without a second glance any new and unfamiliar-looking publication received around the first of the year. G.E.H.

VOLUME XXI
NUMBER 9

THE PULPIT

CHICAGO
SEPTEMBER, 1950

THE EDITOR'S PAGE

The Event of the Month

AFTER six months of a sulking boycott of the United Nations, Russia finally sent back its representative, Jacob A. Malik, to take his turn as president of the Security Council for August. Taking advantage of his office and the indulgence of the council, he virtually monopolized three days of speech-making with the obvious intent of establishing in world opinion the preposterous idea that the United States was the aggressor in the Korean war and that Russia was the sublime angel of peace. In all the history of international diplomacy, no such vitriolic, cynical, illogical and outrageous talk is of record equal to that of those three days. The obvious purpose of Mr. Malik was to add one more communist state, namely, communist China, to the membership of the Security Council. If this could be accomplished, Russia would then call off the Korean conflict—by what plan for settlement, Mr. Malik did not indicate. By the first vote of 8 to 2, the second of 5 to 5, the third of 8 to 3, the council left Mr. Malik at the place from which the proceedings started—except for the fact that his speeches had told a lie big enough to be believed by those who want to believe it. Our government's befuddled entrance into the Korean war is tragic enough without our having to bear the odious charge of being the aggressor.

Russia Returns To the U. N.

The Book of the Month

AUTHORITY IN THE APOSTOLIC AGE. *By R. R. Williams. Macmillan, $1.75.*

NEW TESTAMENT scholarship has, I believe, at last produced a realistic picture of the church in its earliest beginnings. It is a different picture from that which our grandfathers had in mind, and different from that which the "liberalism" of a generation ago conceived. This small book draws the picture for us in clear outlines. The author, a scholar of the Anglican church, has recaptured the spirit, the procedures and the beginnings of organization in the primitive church. He starts with Paul's letters, all of which were written before the earliest Gospel and the Acts. He combs these epistles for every direct or implied reference to the functioning of the church before A.D. 65, and follows with a similar combing of the Gospels, the Acts and the later Epistles to show how the infant church was developing into a conscious organized ecumenical entity long before the latest books of the New Testament were written. Some of his conclusions: (1) The supreme and only absolute authority was the Lord Jesus Christ. (2) The authority of deacons, presbyters and finally of bishops (and there were bishops) was not legalistic, but moral, spiritual and democratic. (3) The autonomy of local churches was recognized as limited by the fellowship of other local churches. (4) There is no proof that the apostles appointed successors; therefore the doctrine of *apostolic* succession is purely speculative and highly improbable, though there is value in the *historic* succession as a mark of continuity, unity and stability in the church. The book deserves a careful reading by every minister and thoughtful churchman.

A Thought for the Month

THE CHRISTIAN preacher confronts a situation today which is without precedent. He has to present the gospel to a society that once believed it, but believes it no more. This statement is an exaggeration, of course, for many do believe, and even among those who do not there remains a certain residuum of respect for the church and its message. But if you read the sermons of mid-19th century preachers you sense an assurance that, by and large, their auditors acknowledged the truth of Christianity and needed only to be persuaded to act upon it. This is not the case today. When Christianity first emerged in the Roman world, its very novelty arrested attention and compelled a decision for or against. Likewise, the missionary in a non-Christian land proclaims the gospel to a people who never heard it before. But the modern preacher in Western society has to present the gospel to a generation which regards it with disillusioned indifference as something outworn and laid aside. The preacher can neither presuppose a fundamental, albeit inert, acknowledgment of its truth nor hope to arrest attention as the bringer of "good news." The gospel, for our society, is no longer "news" at all. It has been relegated, so to speak, from the front page to an obscure corner in the back of the paper. Large sections of the community, including more church members than we like to think, do not take seriously the offer of salvation through Christ as a realistic answer to the deep needs of the human soul. How shall the preacher address his message to a society which once believed it but believes it no more? I have no space in which to express such thoughts as I have in answer to this question, but The Pulpit would like to have its readers suggest their answers, briefly, in not more than 250 words.

The Unique Difficulty Of Preaching Today

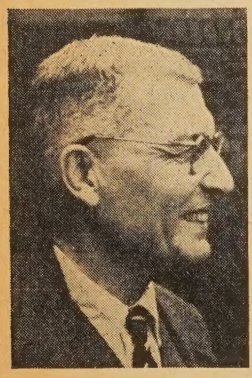
Charles Clayton Morrison

New Idols and Old Ideals

By HAMILCAR S. ALIVISATOS

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5:1.

NEARLY two thousand years have elapsed since our Christian religion appeared in the world, and the old idols and pagan religions, at least in the so-called Old World, have disappeared. Yet I am afraid that we are not very far from the facts if we speak today about a new paganism and a new idol worship in the so-called Christian world itself.



I need not remind you of the efforts made by the early Christian missions to uproot paganism in the then known world of Europe and the Near East. Nor shall I recall the various methods used for spreading Christianity in that Old World. I mention only —because of its relevance to my subject—the worst and most unfortunate method of all, in the second period of church history; namely, the easy winning of members for the church in mass conversions, without any previous preparation and even without any inner conviction and change of heart. You may recall the mass Christianization of medieval times at the command of kings won for Christianity, even by some of the most famous missionaries, by lower means of fear or through the working of miracles. This was a historic mistake and perhaps the chief reason for the secularization of the church and her failure to impose a really Christian ideology on the world; perhaps it was even the cause of the creation in Christian society of an atmosphere which made the worship of the new idols possible.

I

But leaving aside the old story, I would like to bring to your attention the fact that we Christians of the 20th century are living in a period in which it would not be very inaccurate to speak about a modern paganism and a new idol worship, even among Christians.

These new idols have perhaps not the same forms as the old statues—although similar appearances are not entirely unknown—and they are perhaps not to be found in temples specially erected for their worship—although even this is not too great a rarity; but there is no doubt that our world is full of them and that their worship creates a pagan atmosphere in which, consciously or unconsciously, we are compelled to live. This new pagan atmosphere seems to be even uglier than that of ancient times, since it is without the technical, artistic and romantic elements of the old idol worship. The modern idols are worse than the old ones not because they are false—all idols are false—but rather because they are hidden under the very transparent veil of a false Christianity. To deceive people more easily, they even bear some Christian features or marks. Do we not perceive this falsity when we visit a modern Christian town or village and see so many churches and crosses and sanctuaries under the shadow of which a whole unchristian society is living? I remember a picture by a very famous older artist, whose name I cannot recall, which shows Christ standing atop a building on one of London's most crowded thoroughfares, while thousands of people of all conditions, including kings and judges and bishops, pass before him. But no one remarks his presence, and he remains entirely alone and isolated in his corner.

What are these new idols that I am thinking of? How far are they known to us, and how much are we ourselves involved in their worship?

I am afraid your first reaction will be to protest that you have never been guilty of idol worship. You may even argue that no new idols exist. But alas, they are all too many and too well known to us, and I am sure that if we are entirely sincere we shall not be very much surprised at recognizing ourselves as among their fervent worshipers.

I am sure that just on hearing their names—at least those of the most important ones—you will easily recognize the chief factors and features of our modern pagan atmosphere and environment. Here they are: mammon, egoism, nature, the human body, the machine, fashion, the theater, the cinema, radio, material interests, secular power, war, atomic energy; and, if you like, some more spiritual ones: science, pride, progress, erudition, snobbery, opportunism, jealousy.

I could go on listing the names of things and ideas, quite familiar to all of us, which in essence are our idols and which we worship fervently every day. And, if we face ourselves sincerely, the very mention of them confronts us with the terrible dilemma our Lord formulated in the words, "No man can serve two masters" (Matt. 6:24). Have we ever stopped for a moment to reflect how these idols are served by us through all the means of so-called modern civilization, both material and spiritual; how from our childhood they are interwoven in our lives; how much even good home up-

---

HAMILCAR S. ALIVISATOS is probably the most widely known Greek churchman. A professor in the Greek Orthodox seminary in Athens, he serves his church in many other capacities. He is a member of the Churches Commission on International Affairs and actively participates in the whole program of the World Council of Churches. He is the general secretary of the Interchurch and Foreign Relations Committee of the Holy Synod of the Church of Greece.

bringing and education have contributed to a way of daily life of which one or more of these idols, though we are unaware of it, form the essence?

II

But before dealing with the question as to what kind of relation these modern idols can have to the old ideals of faith, love, and so on, let me ask another very important question as to the way these idols are worshiped, both consciously and unconsciously. This latter question brings us face to face with the tragedy of life today—provided of course that we have the courage to look at it with open eyes. Let me give a picture which seems to me to demonstrate, to those who are willing and able to think and meditate over these facts, how these idols are worshiped by us and dominate our life. Think of the way we follow a beautiful stage performance, perhaps in Radio City. In the middle of the enchantment, have we ever thought even for a moment of what is happening behind the scenes? Have we ever taken the trouble to imagine some of the terrible agony and labor and sacrifice, the *"ridi, pagliaccio"* attitude, demanded of all who work in order to give us, the spectators, the pleasure of the show? And have we ever stopped to think what is involved in preparing the stage for the idols we have come to worship?

Again, what a terrible psychological synthesis is the *I* if it is not shot through by the altruistic reflection of the *You*.

Or what a destructive power mammon can be—even though it serves as the chief element in the regulation of economic life—if it is not properly used and directed.

Or what a terrible amount of time, money and thought is wasted on the worship of the body, for surpassing what is necessary for good health.

Or what a cruel master is the machine in the hands of anyone who uses it simply as a means of material gain and influence.

Or what a poisonous atmosphere fashion spreads if it serves only to cover the real nudity of our culture.

And what about atomic energy, which today represents an instrument of destruction and desolation? Even science and scientific research—what a destructive power and mental confusion they represent if they are not informed with humility and pure moral intention to serve men and the welfare of society!

It would be a very long story if I were to deal in detail with all these and other aspects of life which are part of our everyday idol worship, and which have become so powerful and have such a great influence on us that they really control our lives.

I hope you will not misunderstand me and think that I consider all these aspects of modern civilization as evils which ought to be abolished; or that I view modern techniques like a deeply conservative medieval moralist who is afraid of any new invention. If I characterize all these things as idols, I am only emphasizing our overestimation and terrible misuse of them. There is no doubt that all these things are useful and valuable means for the development of a comfortable and, let us say, even a happy life. But the slightest misuse can turn them into instruments of destruction and of both moral and material catastrophe. The secret of dealing with them is that we shall dominate them morally and not allow them to become our masters, dictating life into a sheer paganism. Proper control of their application will give them their real significance and power. And the problem of right action is not too difficult. Moral power to deal with these inventions through faith in higher ideals, through honesty, sincerity and kindness toward our fellow men, will turn them into a means of blessing for us and others, but will never allow them to dominate our life.

III

Is it necessary in speaking to Christians to explain what the great ideals are? Are any of you ignorant as to what a living faith in God means—a faith which is faith because it is reflected and demonstrated in everyday life; otherwise it would be a dead faith in meaningless words and expressions? And who of you can ever doubt the absolute value of a clean and straightforward character? Can we conceive of a double-faced person as a sound member of our society? And can it ever be doubted that an individual of that kind, no matter whether he is a person of importance or not, is sure to creat misery and misfortune among his fellow men?

And what would it mean for human society if that great power and all-embracing law called love, taught and shown by our Lord, were to be set aside as the fundamental regulator of our life?

There is no doubt, but also no other alternative; either those things which I have characterized as modern idols really are such and dominate our lives, holding us as their worshipers and slaves; or else they are means to a higher life for us and our fellow men. They cease to be idols the moment we deal with them on a basis of self-respect and honesty, and act with straightforwardness and kind intention toward our fellow men. But failure to apply spiritual brakes turns us into blind slaves of these idols. Yes, quite unconsciously we become worshipers of that terrible mechanical Moloch who demands that we throw even our children into his ever burning maw.

Are we willing from now on to change our attitude and behavior toward that kind of life which endangers the very essence and character of human society, and to become, instead of worshipers and slaves of these things, their masters and leaders, using them simply as means for a better and higher life? Surely that depends entirely on us. Let us pray God to enlighten us and give us the power to walk the way, to confess the truth and to live the life that are Jesus. Only then can we understand the meaning of his promise that he who believes will not perish but will find life eternal (John 3:16). Yes, only then shall we be able to realize in regard to our own life what true freedom from the yoke of idols is, and to understand what St. Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Jesus Christ Is Savior of the Atomic Age

By ALAN WALKER

I have set before you life and death.—Deut. 30:19.

SOME time ago there appeared in the *New York Herald Tribune* a parody by Mary White Slater:

Little man, little man, where have you been?
Farther and farther than ever was seen.
Little man, little man, what did you there?
I awakened an atom asleep in his lair.
I shattered the atom and shuddered to find
A power to destroy or deliver mankind.
In the lair of the atom, where no man had trod,
I came upon Lucifer, challenging God.

In this jingle there is a fundamental error into which we can all easily fall when we begin to think about atom and hydrogen bombs. It is the mistake of thinking that the threat lies in the bomb rather than in man, who controls it. There is no Lucifer, no devil, in the lair of the atom. The devil lives where he has always been found—in human nature, in man's mind and heart.

In one sense, then, let us say at once, the problem of war is no greater and no less than in the past. Man's atomic heart, with its seething desires, prejudices and hates, is still the supreme problem on our hands. The consequences of evil have been magnified a thousandfold but the dimension of the problem remains constant.

War with atomic and hydrogen weapons has itself become a new thing. It must now be placed in another category. To claim that atomic warfare is really no different from warfare with swords and spears is absurd. Men have not before possessed the power to massacre by the million or to destroy in such a way that there can be no distinction between combatant and civilian, between men bearing arms and little children, women and the aged. Never before has man been able to perpetrate unlimited destruction or to commit race suicide. Never before has it been so starkly true that we cannot make war and live.

We have reached the hour when the whole question of war must be re-examined. With bold, urgent and creative thinking a new age must be faced. War is now obsolete. There was truth in the old argument that at least war could keep the door open to progress. But no less an authority than Professor Einstein says that the invention of the hydrogen bomb means that the annihilation of all life upon the earth has come within the range of technical possibility. How then can we be so foolish as to say that war can now conserve our values, that war is now a feasible policy? With a terrible urgency the choice of Deuteronomy confronts us: "I have set before you life and death, blessing and cursing; therefore choose life."

In the past when a new age dawned the only species that survived were those which quickly adapted themselves to the new circumstances. To remain static, to carry into a new age the thoughts and habits of yesterday, was to die. And so it will be as the atomic age sweeps over us. If we take into the atomic age the stale, dreary arguments used for centuries to justify the bestiality of war we shall perish. We must think and act, fast. Once war could be likened to a drastic surgical act which gave the patient, the world, a chance of life and recovery. Now the cure will kill the patient. And there is no victory in such death. New methods, new techniques to sustain the fight for freedom, for justice, for national independence must be evolved. War must go or we shall go—with perhaps only a lonely blistered planet to tell of the madness of a race who chose death when they could have had life.

NEED FOR MORAL CONCERN

The hydrogen bomb means such wholesale massacre, such infliction of pain as to present the most grievous issues for the Christian conscience and for all men. Moral concern and protest must rise if we are to be saved.

A strange deadness, a dull acceptance of atomic massacre as justified and inevitable has spread round the world. With almost calm acquiescence too many of us contemplate the wiping out of millions, with seemingly little stirring of pity or compassion or imaginative insight into what it means in terms of human suffering and sorrow. The great peril of the world is that it is being conditioned to frightfulness and is acquiescing in a terrible descent into barbarism. Unless a clean, strong wind of moral concern and protest can sweep through the befouled minds and hearts of us all we shall soon be committing deeds of horror for which we shall deserve to die as a race.

Let us then pause for a moment and think of this hell-bomb in human terms. We may come near it by reading again John Hersey's story of Hiroshima. Take for example the splendid Methodist Girls' School in Hiroshima. Most of its hundreds of scholars perished

ALAN WALKER is often described as Australia's most outstanding younger clergyman. He was a delegate to the organizing conference of the World Council of Churches in Amsterdam in 1948. He served as a consultant to the Australian delegation at United Nations in 1949. In both 1948 and 1949 he lectured widely throughout America. In addition to his duties as pastor of Waverley Methodist, Sydney, he devotes much of his time to writing.

on that day, August 6, 1945, when the atomic age dawned in blood and tears. This is a description by a member of the school staff: "I went to the chapel where from the wreckage came the cries of the dying. There they were, their hymns had turned to screams and groans. We tried to move the beams and timbers. The fire was close. It was no use. Fifty girls were burned to death underneath the chapel where they had gone to worship God. . . . The little girls were out in the open fully exposed to the blast and the searing rays. All but 50 of the 300 were instanteously burned to death in that awful moment."

And yet, calmly, we contemplate multiplying this a hundred, a thousand times.

The hour has struck when all must face the moral issues involved in large-scale indiscriminate slaughter. Now is the hour for contemplation and decision. The situation in Korea emphasizes the immediacy of the need for sane and sober action. If we face it some of us will know that atomic massacre involves so great a betrayal of God and man, so great a denial of all Christ stands for, that it is a terrible wrong in itself, under no circumstances to be justified. Such facts will surely drive us to passionate prayer and swift action so that it shall never be used.

DANGER SIGNALS

There is great danger in the hydrogen bomb because it is likely so to engage our attention that beneath its dread possibilities the real causes of war will continue unchecked. Peace will never come by emotional reactions against war nor by wishing. Let us ever remember that war itself is the problem, the hydrogen bomb being but its hideous child.

There are danger signals sounding round the world today. First there is the ominous growth of unemployment. In Western Germany the figure has reached 2,500,000. In America it was 4,600,000 in February 1950, and it is prophesied it may reach the 10-million mark by 1954. In China millions are threatened with starvation, yet in America colossal storehouses stand bursting with food which cannot be used. Recently 500 million bushels of potatoes were dumped and millions of pounds of dried eggs, butter, turkey and other products are spoiling and rotting. Here in Australia we have more wheat than we know what to do with; yet, because of our Shylock mentality and greed, prices are being placed so high that needy countries like India are reducing orders.

It is from deteriorating situations like these that the poisons of war spread outward. Unemployment and want in a world of surpluses are a preliminary to war. They encourage the spread of communism, which governments and people then will try to combat by force. Unemployment also invites governments to turn to the old expedient of armament expenditure, and stepped-up armament programs are the threshold to war.

The moral universe is supreme. If mankind in its blindness turns its back upon the ideal of full employment and continues to accept millions idle in the market place, if surpluses are destroyed to keep up prices, if men close their eyes and ears to their brothers' hunger and need, disaster will certainly come. In this setting comes the urgency to support the United Nations and in all ways to continue the patient grappling with the underlying causes of war.

NEW EFFORT FOR PEACE NEEDED

The common people of the world must rise up and demand that there shall be a further gigantic effort for peace. Further attempts must be made to end the "cold war," to bring to an end the tragic deadlock between East and West. God is giving us a last warning and further time to trust and work. We must use this gift of time for peace.

The world today is placing a false and exaggerated trust in armed might. Preponderant force of itself can never secure peace. Peace cannot be coerced by hydrogen bombs or any other weapon. Peace is a moral and spiritual achievement, and no material supremacy can secure it. The Korean affair proves this.

There is something wrong, yet difficult to assesss, in the mental attitude which is becoming widely accepted over the East-West clash. It is claimed that if only the West remains strong and keeps ahead of the armed might of Russia, peace will be more secure. In the meantime however it is resulting in deepening fear and suspicion and a terrifying arms race, and it is diverting human thought and energy from the task of stopping the drift to war by positive, creative action. It is hard to speak the language of peace with loaded weapons in hand. Thus we are speeding along in the greatest arms race of all times, shutting our ears to the quiet voice of history which says that an arms race always ends in war. Foolishly and without any evidence we insist that this time it is the highway to peace. But this arms race, like all before it, will end in one way, and it will not be peace.

Let me give a prescription for how to get war. The first need is to choose an enemy, to think about him only as an enemy, to call him nothing but an enemy, to act toward him in fear and suspicion as though he were an enemy. Then do little or nothing about the deep-seated causes from which war comes, allowing unemployment and surpluses amid want to develop. Then enter into an arms race, putting the youth of the nations in uniform so as to condition another generation to the institution of war. Then let each ruler sit in his own capital, refusing to consider a meeting with the head of the potential enemy state, and let each continue to shout at the other across great distances. Then ridicule as soft-headed or pro-enemy any who dare speak the lovely word peace, and even brand them as traitors. Then let the mass of the people accept the situation claiming they can do nothing about it and, forgetting the God who alone can save them, let them turn all their attention to the advancement of their own little personal interests . . . and sure enough war will come! This is almost precisely what both East and West are doing.

A supreme effort must now be made to break into the cycle of fear and hatred, to end the present dead-

lock. No one doubts the difficulties, but men are still free to act.

An American, General Groves, said when the hydrogen bomb was announced: "I don't see how we can stop now although God knows I wish we could." But we *can* stop. War is not inevitable nor are we inexorably condemned to continue as at present. To break from the conditioned mentality now ruling will take courage and involve risks, but no greater risk than we are now running for war.

Let all men then call for a gigantic new effort for peace. The initiative must come from America as the strongest nation in the world, but we all must support and follow. Let America announce that all work on atomic and hydrogen weapons will cease for six months. Let America declare they will not be used in Korea. After careful preparation let Truman, Stalin and Attlee meet. For these six months let the Christian church, Roman and Protestant, be mobilized for prayer and when the meeting takes place attach Christian leaders as advisers. Unless this further effort is made now, another opportunity may not come and we shall all stand before God as guilty if the supreme tragedy of atomic warfare breaks upon mankind.

CHRIST IS OUR HOPE

One final word. In this hour, amid the terrors and dangers stands God. We bow amazed and grateful before the dimensions of the freedom which he has given us. But he has given us the way through Jesus, his cross and resurrection, to defeat the strength of evil in the world and in our own hearts. Jesus Christ is the Savior of the atomic age no less than of other ages before it. And he has given us glimpses of his sovereign power. Come what may, we are in his hands. In this faith, quietly yet urgently, we can turn to prayer and work to appropriate his power, knowing always that our final hope, in the end as in the beginning, is in him.

Out of the Night

By JOHN PAUL JONES

O my heart, my heart, it writhes! O how it throbs!
My soul is moaning! . . .
How long must I see war signals and hear trumpet blasts?
Jer. 4:19 f.

NO sincere American who worships the God of Peace and loves his fellow man can come to his church—or go about his business—these days without a troubled mind and an anxious heart. Over him hangs a sense of helplessness and uncertainty which echoes the anguish expressed by the prophet so long ago in Jerusalem. No one has asked thoughtful and conscientious citizens if it is their will to send youthful Americans to death in far-off lands, or release the bombs of mass destruction on civilians and warriors alike, among alien peoples who for long years have been hosts to our missionaries preaching the good news of the Prince of Peace. Congress has not declared war. But it is war. Our nation is committed. The army fights, mostly retreating and dying. The matter-of-fact and businesslike communiqué informs: "500 tons of bombs were dropped on a rail center last night." It does not inform of what destruction, of who perished and who were mangled and buried, of what one-half the world thinks of this incident of American action in a far-away country's civil war. It only makes plain that the die is cast, the commitment made, the unforeseen consequences to be endured. It could mean a struggle to the death—the death of civilization.

I

The ongoing march of life and history has presented us with another *fait accompli.* It is nothing new, only more grave and ominous; perhaps antedated by more confusion and blunder than usual or necessary. The response of the American people will not be all of one piece. We are yet a free people, although we may have made sporadic and halting use of that freedom and allowed it to come into considerable jeopardy. Many people, deeply moved by religious impulsions, cannot take even a President's directive in time of crisis without probing the reasons for it and exploring the consequences. But speaking for Christians, of whom I am one and with whose ways I am somewhat familiar, I can say there will be no "Christian" attitude to which all the faithful may rally. The Christian pacifist will find more than his pacifist convictions to support his uncompromising denunciation of the course to which we are now committed. Moreover, people whose ap-

JOHN PAUL JONES is minister of the Union Church of Bay Ridge, Brooklyn, New York. He was formerly president of the National Peace Conference and was a consultant to the United States delegation at the San Francisco conference when U. N. was organized. Dr. Jones also serves as vice-president of the National Urban League and as a member of the board of directors of the American Civil Liberties Union. He is listed in Who's Who in America.

proach to life's problems is primarily intellectual or ethical will inevitably be divided, for "facts" are in dispute and information sketchy and unreliable. Besides, people do not have to be Communists to doubt the wholesale integrity and wisdom of the anti-Communist world or American foreign policy.

To only one type of citizen does the dreadful impasse in Korea present no serious problem or great spiritual anguish (not counting that element of the population, of unknown size, which really glories in war, is happier in wartime). The conventional patriot who has no allegiance higher than the state (in wartime, at any rate) will be content, or at least willing, to forget ethical issues and ignore consequences until they are upon him. No less than a hundred million Americans are unaccustomed to any lively sense of ethical motivation. They are not in the habit of frequently measuring life and practice by the ideals and principles distilled in the caldron of civilization or revealed in the lives of saints and martyrs. Their convictions are second-hand, their loyalties elemental, their insights often primitive. When the editions of the home town newspapers declare Stephen Decatur's dictum (as they have already begun to do), "My country, may she always be right; but my country right or wrong," the great majority of people will regard it as the motto for the hour. Dissent will not be tolerated, although enough of our great tradition is fixed in conventional ideas to insure a measure of respect for conscience. The general public, even when committed without enthusiasm, is not likely to inquire why, or to what end other than the defeat of the enemy.

Yet no man loyal to the principles and ideals of America will advocate a blind, unquestioning obedience. Surely the destiny of our country lies with the thoughtful, ethically and spiritually minded citizens, not with the unthinking multitude. Officials are still public servants, and in the present crisis neither statesmen nor the military are above reproach. It is not carping criticism to inquire why there was not better preparation, foresight and judgment in Korea. These questions will not down. Yet to demand immediate answers will not help in the larger question—What is the best course from here on?

It is the answer to this major question that should be the special concern of the nation. In the right answer we may find hope for the future. In the search for the right answer people of widely divergent feelings and opinions may labor together in a common cause. In the search we may find a new sense of unity.

II

In this quest religious and spiritual leaders, inside or outside the church, should prove helpful. Putting aside other differences, we should agree on the major objective of making the best of the tragedy. Everybody should want to do this. But if it is done, and we as a Nation are to work together in doing it, there must be preliminary agreement on two things.

First, let alone what cannot now be helped. Ask no man to declare right what he believes wrong; but let him hold precious his citizenship and personal responsibility inside the commitment made by his elected government. If he cannot do this he must of course follow his conscience. He must also be prepared to live outside the main stream of the national life and accept the consequences. He cannot directly serve in the crisis of the hour.

In the second place, we must understand that neither the United States nor the United Nations is the final guardian of righteousness. Our soldiers march under an honorable banner, but one that bears imperfections like all other things human. In the conflicts of men and nations the right are always partly wrong; and the wrong are seldom, if ever, without some merit. At best we cannot establish justice, but only approximate it; at worst we can fail as other nations before us have done. But honor and a measure of peace will ensue when we have done our imperfect and human best.

To begin with, our nation has acted in good faith and, according to the light that is within us, for the good of mankind. Let a man think as he must of ways and means, of errors and blunders, but let him not challenge the integrity of our motives. We are concerned not only for ourselves, but for justice and freedom on this earth. But woe be to us if other nations and peoples fail to understand us, believe in us and trust us! As yet, much of the world does not understand, believe in or trust us. Whose fault it is matters little now; the crucial question involves our ability to establish our integrity in the eyes of the world—especially the Asiatic world.

The people of the Orient do not understand our uncompromising attitude toward Russia. They are not possessed of the experience and enlightenment which reveals the menace of communism. But they have all heard of the Russian revolution, an uprising of the people to overthrow tyranny and end imperialism. They would follow suit. But America appears to be the foe of revolutions; and Europe and America in Far Eastern affairs, in any capacity, carry implications of imperialism. Of the Korean intervention they are wondering, in subconscious and inarticulate fashion when not openly, if it is but a power struggle between the U.S.A. and the U.S.S.R.; if it is really the U.N. or the U.S.A.; if it is pride or conscience; if it is a new imperialism in disguise. They inquire if it is so much communist aggression as the familiar phenomenon of civil war in Korea, and therefore no business of the U.N. or the U.S.A. All this, while some hasty Americans call for a knockout atomic blow at North Korea—a blow which at the same time might destroy the basis of understanding between East and West.

American motives and purposes—for America is the crucial factor—must be understood. We must see the problem as the Oriental sees it, and we must remove suspicion and distrust.

III

Here is where the people who feel the heartbreak of war may offer help. Here is where the anguished soul that sees the possibility of a world bathed in blood and crumbling in death and ashes, has an obligation and opportunity to guide. Is it not possible and impera-

tive that all who are concerned to make the best of a tragic dilemma agree on three practical steps and establish them as the policy of the nation?

First: Proclaim our aim and desire that the slaughter and destruction be stopped at once and the conference table take the place of armed conflict. Let it be proclaimed that we take no pride in war if there is some other way. Acknowledge the danger of the spread of the conflict so long as guns are firing and bombers flying. America is mighty and her people are brave; this the world knows. Not from weakness but from strength we seek the way of peace. No temporary military setback will deceive the world concerning our unparalleled might.

Second: Make plain that the U.S.A. makes no move and follows no policy without United Nations approval. On this point we are in an equivocal position so far. The President's original directive involved action in regard to China and pledges concerning the Philippines and Indo-China; but only the intervention in Korea is on behalf of the U.N. and by its authority. Bring it all under U.N. approval or abandon such moves as the U.N. will not sanction. Buttress this action by seeking the counsel of Asiatic U.N. members in all matters of action and policy. Further, demand that the U.N. police force be such in fact, not merely U.S.A. battalions and armadas.

Third: Seek a mediator to rehabilitate the United Nations and secure an effective cease-fire order in Korea. Such a mediator is at hand. He is Nehru of India. Nehru is one of the great men of the age and a great statesman.

Nehru is an Asiatic, the head of a great nation not estranged from Russia by the wrangles and invectives of the cold war. He comes nearer having the confidence of the communists than any other man of power. Yet he is a friend of the West, a follower of Gandhi, in no danger of becoming a comunist or communist tool. He has suffered from imperialism, languished in prison at the hands of the English-speaking world, and yet understands the West and is without bitterness; nor possesses a trace of the desire for revenge.

Nehru has made a sensible, imperative suggestion, namely, that China's actual government be represented in the U.N., seated in the Security Council, and the U.S.S.R. take its place again in U.N. affairs, as a preliminary move toward a solution of the Korean war. Let the U.S.A. and the U.N. meet the proposal with the intelligence and urgency it demands. Chiang Kai-shek is not in fact ruler of China and will never be again, by the will of the people. Russia is not the nation which has been stubborn and intractable on this issue. Of the great powers, the U.S.A. alone has been adamant concerning the *de facto* government of China!

It has been said that history is but the lengthened shadow of a great man. Not always, surely, and not merely. But it might well be the story in the East-West deadlock and the Korean conflict. The U.N. already has precedent. One of its chief accomplishments so far has been the work of mediation, notably in the person of Ralph Bunche. Where is there a better promise of hope than in an appeal to Nehru of India? The time is ripe, for Nehru has made direct appeals to the U.S.A. and the U.S.S.R. to the end that both use their good offices in Korea to keep the peace of the world.

IV

Let no one fear that any sensible proposals of peace are in danger of ending up in terms of appeasement of Russia. The temper of the U.S.A. and of the U.N. is well on guard against such a possibility. But the alternative to some working arrangement with the U.S.S.R. in the family of nations is World War III. Much forbearance and some compromise are a small price to pay for averting that catastrophe. Conversely, such forbearance and compromise may be the only means of saving our civilization. Then let no man falter in the search for the ways of peace. Peace is that essential of our times which alone gives any hope for a better world.

Hearts are heavy today, for the darkness is deep. But out of night men have beforetime wrought wonders to be revealed by day. We can hasten the light. But eventually light will come. Then it will reveal our works, of what manner they are.

A Pastoral Prayer

By HARRY E. PHILO

Minister, The Congregational Church, Durand, Michigan

ALMIGHTY and eternal God, Father and Lord of the risen Christ, who hast shown unto the peoples of this world that Thou art acquainted with all our ways: help us to lift up our daily lives, with all their various burdens, in such a spirit of humility, repentance and sincerity that Thou canst bless and strengthen us.

We know, O God, that we are unfaithful in those things which Thou has entrusted unto mankind. We should have responded long ago to the risen Christ and followed him in making out of this present earthly world a Kingdom and a brotherhood. We know that this world has had many opportunities to rise above injustice, falsehood, hatred and death, and bring into being a new world in which righteousness and goodness were exalted. Yet, O Father, we refuse, we delay, we falter. We thank Thee for Thy patience with us; we thank Thee for the chance Thou dost give us to be more faithful; we thank Thee for Thy continuing love.

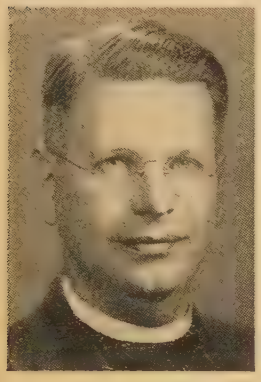
As we come unto Thee, O Father, comfort us and encircle us with a saving knowledge of Thy presence. Cast the mantle of Thy Spirit over us. Let us see Jesus. Let us feel the touch of his life upon ours, and may he lead us, at long last, to that high and lofty place where mortals put on immortality. Amen.

The Christian Workingman

By FREDERICK J. WARNECKE

But Jesus answered them, My Father worketh hitherto, and I work.—John 5:17.

JESUS was a workingman. He was a carpenter. He worked with plane and hammer, with chisel and saw. He placed the heavy beams for the roof of a new house, and he worked with precision and care to make the yoke balance lightly on the shoulders of the oxen.



Jesus did much to change the attitude of mankind toward labor. Before the time when his hammer struck the crude handmade nails, the man of labor was usually a slave. If he was not actually enslaved, he lived but a step above slavery. Labor was God's punishment for man's sin. "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life." Thus the laborer had few rights and no privileges. The privileged classes needed his strength but disdained him as a man. A gentleman was one who did not work with his hands.

Jesus changed that! A gentleman, to Jesus, was one who did an honest job to the best of his ability. His teaching abounds with stories drawn from humble sources—from the farm, the carpenter shop, the small home. He chose his followers from the working class. All the Twelve were laborers, excepting only Judas Iscariot. Sarah Cleghorn gives us a little picture:

> Thanks to St. Matthew, who had been
> At mass meetings in Palestine,
> We know whose side was spoken for
> When Comrade Jesus had the floor!
> Where sore they toiled and hard they lie,
> Among the great unwashed dwell I!

Yet we dare not say that Jesus thought much of the workingman if thereby we suggest that he did not care equally for other men. He was without any sense of class. He looked upon a rich young ruler and loved him at sight. He ate with Millionaire Simon. He probably knew Procula, the wife of Governor Pilate. Jesus never labeled any man. Jesus never pigeonholed anyone. He did not see here a worker with calloused hands and bent back, and there a rich man clothed in fine raiment. He saw two men. He respected them for what they were within themselves. In his heart and mind they were both children of God.

FREDERICK J. WARNECKE is dean of Trinity Cathedral, Newark, N. J. He was formerly rector of St. Mark's Episcopal, Richmond, Va., and editor of the Southern Churchman. *He represents his denomination on the executive committee of the new National Council of Churches. He is widely known for his Lenten noonday lectures.*

We need this attitude in American life today. With the increase of invention and the consequent growth in leisure time, many have come to feel that work is a thing to be avoided and scorned. The Christian worker must rather say, "My labor is an honorable way of life, basic to society. I make my contribution to the community and to the nation, even as does the professional man or the man of management. My labor is sharing with God in the processes of creation."

PRIDE IN WORKMANSHIP

Thus the Christian worker will take pride in his work. He receives satisfaction in doing it well. He has high standards of craftsmanship. He knows that his work is not apart from his religion, but a part of it. Work well done is also worship of God. Labor is a sacred vocation, offered to the glory of God.

Yet even as we say this we are aware of the difficulties complex modern life presents to such a viewpoint. In the extreme case, there are kinds of work offered men today which are immoral and antisocial. Men are asked to labor at tasks which are definitely harmful to society. In the earliest days of Christianity, those who desired to become Christians were required to give up such types of work. But then, in turn, the Christian community recognized a responsibility to these men and their families. New work that could be a Christian vocation was found for them. The Christian fellowship should have a like concern today.

But more often than this extreme, men face the problem of trying to live and work by Christian principles in an intricate industrial world over which they have little or no control. One of the most sinful aspects of our society is that individuals, whether labor or management, so often are helpless to exercise Christian principles fully in their business life.

Two centuries ago, industry was small. An employer knew his employees personally. Relationships were on an individual plane. Then came the industrial revolution. Factories grew in size until no employer could possibly know all his employees. We began to refer to men as "hands"—impersonal, disembodied "hands."

The work done was increasingly narrowed and specialized. Craftsmanship was hard to achieve when you simply cared for a machine that monotonously ground out one piece hour after hour. You became another cog in that machine.

LABOR UNIONS HERE TO STAY

Then within the past several decades, organized labor reached new heights of influence. Here was another new factor for the Christian worker to consider. For labor unions are here to stay. They will grow stronger, not weaker. They are a good development. In its search for productivity and efficiency, industry

has grown to great size. This very size has placed immense power in the hands of management. The formation of the unions has given the workingman balancing power.

Yet all these forces are increasingly impersonal. The very terms we use—"organized labor," "management" —indicate this. If there is to be a Christian atmosphere in industry, Christians must insist that these are all problems in human relations, problems involving men who must work together.

Management, therefore, must place personal relationships before production, people before profits. The workingman, too, must recognize and accept his personal responsibility in the industry where he works. He ought to be active in his union. He should work there to bring his own Christian faith into play. When his union engages in collective bargaining, let him stand for complete good faith and justice. Let him point out the need for responsibility to all of society, not just for selfish and immediate group advantage. When a contract is signed, let the Christian worker stand for fidelity in observance of agreements. Let him seek to bring the spirit of Christ into arbitration procedures. Let him remember that his employer is a man like himself. Let him have understanding for management, as he asks management to have sympathetic understanding for him.

CHURCH AND LABOR

What of the church in this situation? If we are honest, we cannot be happy about church influence in this area of life. Many churches have been totally uninterested. They ignore industry and industrial life.

There has been an unhappy tendency for Protestant churches to leave working class areas in our cities and move to more prosperous suburbs. We have placed our churches not on the basis of need for the Christian gospel, but on the basis of where they can be most easily supported. We have left the cities to store-front sects, to untrained revivalistic preachers and to paganism. In moving to the suburbs, Protestantism has become mainly middle and upper class. As a result, the mass of the workers are not members of the Protestant churches, or of any other church, for that matter.

Much then to the point is the comment of Dr. James Smart: "From underneath comes the cry against the church that is an instrument of the upper, comfortable classes, used by them in order to keep themselves on top, and to drug into submission all who might cause trouble for the existing order of society. The sharpness of that criticism is that there is so much truth in it. . . . Think of the contrast between the people who form the average Christian congregation and the people among whom Jesus chose to have his ministry. Would the poor and the outcasts and the sinners that gathered around Jesus feel very much at home in our churches? And if not, why not? Has not the church increasingly tended to become an association for religious purposes of the people of the middle and upper classes of society? (*What Can A Man Believe,* p. 173.)

The church dare not become a class church! It must be interested in all men. It must want to identify itself with all men. It must stand beside the poor, but it must also remember that rich men have souls that need salvation. It must learn to go to the workers and to the white collar class too. It must be interested in labor and in management, in businessmen and in professional men. It will not be the church of the Lord Jesus Christ when it is the church of any one group.

Yet in penitence we must admit that we have not gone to the working people as we should have. There is a great missionary task to be done in our cities. The church has not been well informed in this field, nor have we developed principles and techniques to bring the Christian gospel to the laboring man.

The gospel suggests immediately what these principles must be. We must hold up the divine will of God over the will of man. "Thy will be done on earth" applies to labor-management relations as well as to the individual man. The church must give a new, divine perspective to men.

Then, the church will seek justice. The ethical and moral standards of Christ must be applied in industry, though in applying them some of us be called "fools." We are then "fools for Christ" and we gladly accept that name! Here the church must face issues directly. Justice is not abstract. We must call evil evil, and fight for the good. We must speak of working schedules and wages, of strikes and lockouts, of housing and standards of living, of equality of treatment for every man.

The church, further, must emphasize man against the machine, the personal against the impersonal, the human being against the system. Here our opportunity will be one of interpretation. A basic problem in modern society is to find ways in which an individual man can live justly in present-day complex relationships. In such interpretation, the church will remember that God does not work exclusively through ecclesiastical channels. God uses a labor leader, a worker, a businessman as well as a minister.

Finally, the church will emphasize that all of us live under God's judgment. No action of any of us is beyond his presence. Judgment is not a far-off event at world's end. It is the daily action of God. To this as Christians we submit ourselves and our work.

LABOR CHALLENGES THE CHURCH

For if a new world is to be built by Christian principles, it will only be built by men and women who have learned to hold those principles as their vision before them. Men build the kind of world they believe in. Dr. Basil Matthews talking with Sir Alfred Zimmern asked, "What in your opinion is the chief obstacle between us and the building of an enduring peace?" Without hesitation, Sir Alfred replied, "The small-scale individual!" We dare not be small-scale individuals today. We must keep the vast perspective of God ever before us.

Recall the Greek myth of Hephaestos, the fire god of labor. At first, the story runs, he was an ugly, awkward creature, who hammered on crude materials in dark caves. Then he became a rugged youth, and he went

about the earth taking what he wanted, depending upon his great strength to cow people. But later in his maturity he caught a vision of craftsmanship, and then he became the servant of the gods. His workshop was on Mount Olympus itself, home of the gods. There he did the bidding of Zeus.

The American labor movement is still in its infancy. It will grow and it will mature. But what will guide its growth and lead it to maturity? Will it be Marxianism, with its theories of struggle and class-consciousness? Will it be secular materialism, with its selfish philosophy of get and grab? Or will it be Christianity, with its ideals of justice, cooperation and classlessness?

Much of the answer depends upon those who are Christian workers. But much of the answer also depends upon all of us within the Christian fellowship. We must proclaim and live our faith. We must want to have beside us our brothers who work.

On Being a Majority of One

By LOWELL RUSSELL DITZEN

And the Lord said to Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand.—Judg. 7:7.

THE adages that "the majority is right" and that "in the many there is power" are at times completely reversed. There are occasions when the tiny mustard seed of the minority comes to a noble and goodly height while the once towering giants which dominated the scene lie rotting at its base. In almost every field there are illustrations to give warrant to the suggestion that destiny often pivots not on the many but on the few.

For a period in the 19th century the vast majority of scientific and medical men opposed the unusual theories of the French chemist Louis Pasteur. At times he stood alone. But in the end his new discoveries and the invincibility of his facts came to stand supreme, while once dominant beliefs were disregarded. Though Pasteur was but one, in him was the right and the power of the majority.

A million million souls will feel in part the mystery, the beauty and the glory of life. But it is only a tiny group of rare souls who can give articulation for the rest. To know the wonder of nature we go to a Keats, a Shelley, a Wordsworth, a Pope or a Milton. It is the few who have developed the skill to play the muted chords in the many.

Come down to the practical matter of gaining our daily bread, doing the needed work of the world, and behold, here too it is not the majority which offers the greatest helpfulness, but rather the minority. Generations of our ancestors attempted to cultivate the soil by scratching with sticks. Then some nameless genius invented the plow to help all their children. For centuries men and women literally broke their backs against burdens too heavy to push or bear. Then once more, not the majority, but some solitary individual eased the burdens of each when he discovered the principle of the wheel.

MINORITY VICTORIES

If you look closely at the vast and complicated structures of the life in which men work today, you readily sense the majority impulse to do the appointed tasks niggardly, grudgingly, indifferently. And you sense too that, rather than lifting and exalting, here is a downward pull. But there are a few, a small minority, who do what is theirs to do creatively, unstintingly, excellently. These at once condemn and lift up all the rest.

Yes, in science or aesthetics or business, our truth is applicable—the victories are won not by majority mediocrity but by minority excellence. Even if it be just one individual who seems to stand against the world, there in the end may be the major and dominant element with which all, in time, must make terms.

Nowhere is there a more vivid lighting up of our thought than in the area of spiritual life. Indeed, at times in reading the Bible I sense a paradox. Here surely is revealed God's impartial love for all men, whether they be rich or poor, healthy or sick, saints or sinners. But his purpose he seems careful to trust only to the few. At the time of that far dawning of civilization recorded in Genesis, when the world was drenched with the blood shed by hatred, jealousy, anger and greed, the flood came. To save the seeds of human life, God chose not a nation, tribe or clan but rather the germ of one righteous family, that of Noah.

Later, Abraham, learning of the impending destruction of Sodom, barters with God. Would be save Sodom for fifty good men? Yes! For forty? Twenty? Even ten? Yes! Sodom would have been saved, Sodom would have been worthy of hope, if there had been just one vital bit of integrity somewhere in it to sweeten

---

LOWELL RUSSELL DITZEN is the new pastor at the Reformed Church, Bronxville, N. Y. On August 31 he completed a highly successful ministry to the people of First Presbyterian, Utica, N. Y. He is widely known as a preacher on college campuses and is a frequent contributor to the church press.

the meal of indulgence and mockery. A potent parable that. Sodom was doomed because it had no minor majority.

In Judges is unfolded the epic drama of how the long-time enemies of Israel, the Midianites, were to be met in decisive contest. Under God's direction 22,000 fearful and careless men were sent home. Only a handful of 300 men, outnumbered a hundred to one, go forth to decisive battle. "And the Lord said . . . By the three hundred men . . . I will save you and deliver . . ." There is the word and purpose of God so often revealed in our spiritual history—"By the little minority . . . I will save you."

IN CALVARY'S SETTING

Those words stir the soul when they are brought into the New Testament and put in the setting of Calvary. There was then no three hundred on the Lord's side as with Gideon, no supporting family as with Noah; there was only one. The solitary figure of Jesus of Nazareth hangs on the cross with the world against him. Pilate the governor; Caiaphas the high priest; Herod the tetrarch; the Sanhedrin, protectors of religion; the people, frenzied; the disciples, discouraged and scattered—they were all against him. Only a mother's futile sobs pleaded for him, but they were drowned by the hammering and the shouts, as the sound of a bird's fluttering wings is overwhelmed by the roar of a hurricane.

Yet now across the centuries look back and ask, Where is the victory? Let your mind ask, Where was the power to mold history—in the curses of the populace or in the words "Father, forgive"? Let your heart inquire, Where is the ultimate triumph—in the tumultuous shout, "Crucify him," which had its way, or in the solitary life ebbing away in dedication to the Father's will?

O, Jesus of Nazareth, you were alone, and yet yours is the glory and the triumph. The power to sway the world was not in the crowd, but in your cross. You were only one, but you were a majority.

WE MOVE FORWARD SLOWLY

Surely our truth speaks with directness to the depression that comes over us at the snail's pace at which righteousness succeeds, the church goes forward, or brotherhood is realized. A friend of mine writes from Sheffield, England: "We had three thousand less Easter communicants than ten years ago. The church seems to be losing ground." Many may say, "Tch, tch, too bad! In a land where Christianity has some of its longest roots it brings forth its poorest fruit." How easily we can find cause for a wringing of hands here in America. Recently I saw an analysis made of American business and industrial leaders with reference to their religious loyalty and humanitarian service. It showed that but only a fraction of the nation's business leadership commits itself actively to the Lord's work. Read those statistics, and if you're concerned for the moral fiber of the country you may join the line-up at the wailing wall.

Indeed, when one tries to grasp the sweep of these 49 years of the 20th century (which rode in high at their beginning on the optimism of the 19th) there is ample fuel for the bonfires of futility. Turn back the pages. Here is a record of wars and cruelties which seem spawned by hell itself. Appalling suffering, treachery and deceit unfold, until one is moved to lament, Where, oh where, is the high dream of brotherhood, the persuasions of peace, the power of honesty and honor? If the rest of the world has forgotten it, perhaps I'd better do the same and run with the tide.

Our truth puts a shelf of rock under that weak reaction. It affirms that quality rather than quantity counts in the long run. It affirms that ten righteous men can save the corrupt modern Sodoms; that a few gathered together in Christ's church can redeem a lax community; that the influence of one life, like yours, tiny as the mustard seed in Jesus' parable but growing into its full flower of humaneness, can be as a great sheltering tree offering refreshment to those buffeted by the suns and winds of fate.

Some time ago in another city I met a friend of a member of this church. Referring to that church member he said: "I don't know the program of your church, but its work has not been in vain if it has done nothing more than help create the fine character of a person like that. He's worth a thousand!" Don't be discouraged by the majority report. Thank God and take hope that there is a minority. As Emerson put it:

> Men think society wiser than their soul—and their soul is wiser than the whole world. See how nations and races flit by on the sea of time and leave no ripple to tell where they floated or sunk—and one good soul shall make the name of Moses or of Zeno or of Zoroaster revered forever.

Yes, it offers encouragement to put this girder of truth into the framework of our thinking—"There can be a majority of one."

MINORITY MAY BE WRONG

But we must pass on to emphasize that merely to be a minority, only to stand alone, is not the test of either decisive effectiveness or long-term usefulness. Vanity or eccentricity, a quirk of temperament or taste, an odd way of looking at a matter, can make one person stand apart from others. Flagpole sitters are a minority. Only a very few have walked a tightrope across Niagara falls. But these have little power to bend the course of destiny. Another element is essential. To put it in the most elementary words, it is to stand with God.

During the early trials of Luther by the Roman Church, the cardinal-legate once thundered at him: "The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you, a wretched worm like you? I tell you, No! And where will you be then? Tell me that. Where will you be then?" "Then, as now," answered Luther, "in the hands of Almighty God." Yes, my soul, there is the other element! That man alone, with God, was excellently supreme. He in his solitariness, in God's name and on God's side, was a majority.

I recently read a volume titled *The Tragedy of*

IS YOUR CHURCH A *Reading* CHURCH?

Only a church that is "religiously literate" can make a stand against despair and selfishness today. Start the members of your congregation on a reading course beginning with Elton Trueblood's incomparable books. The price of a visit to the movie theatre and the soda fountain will buy the first book!

Publisher's note: If we assume that virtually every minister has read one or more Trueblood books (our figures indicate that!) we then wonder how many laymen and laywomen are also familiar with them. They are written with the pew-sitter in mind! For example:

SIGNS OF HOPE IN A CENTURY OF DESPAIR
(Published 1950)

"This is a book which clergy and laity alike should read and ponder."—W. NORMAN PITTENGER

THE COMMON VENTURES OF LIFE: Marriage, Birth, Work, Death
(Published 1949)

"It is the kind of a book many a pastor will want to place in the hands of young people who are about to enter upon a career and marriage."—*Church Management*

THE PREDICAMENT OF MODERN MAN
(Published 1944)

"What Berdyaev and Niebuhr have been saying in the academic language of the few, Trueblood now says with a simplicity and a directness that make him an arresting voice for our time."—SAMUEL MCCREA CAVERT

ALTERNATIVE TO FUTILITY
(Published 1948)

"This is a must book to give to your laymen—that is, after each minister has read it himself."—*The Witness*

FOUNDATIONS FOR RECONSTRUCTION
(Published 1946)

"It is profound enough to interest the specialist in ethics but written in language that any reasonably intelligent citizen can understand."—BERNARD IDDINGS BELL

☆

Set up a layman's reading program now!

☆

Each $1.00

Some Newer Harper Books:

A New Book of MEDITATIONS
by Toyohiko Kagawa

Few individuals from lands not nominally Christian have found a place in American life and thought as significant as that of Kagawa. Clearly conceived and uniquely expressed, there is in each of these meditations the kernel of a distinct and challenging idea. The language is pungent with unusual idioms and unforgettable expressions. Published in time for his American tour. **$1.25**

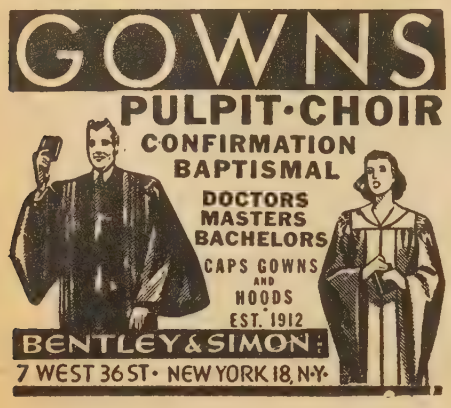
THESE SOUGHT A COUNTRY
by Kenneth Scott Latourette

Through the lives of five persons, Dr. Latourette tells the story of the foreign missionary movement: William Carey, Samuel John Mills, Hudson Taylor, Timothy Richard, Joseph Hardy Neesima. Individuals and study groups, both young and old, of men and women, will find herein new incentives for understanding and action. **$1.75**

PARABLES OF CRISIS
by Edwin McNeill Poteat

Sixteen of the last parables of Jesus, as recorded in Luke, discussed in the light of those situations of tension and crisis which all men face. "The reader will find here a fresh interpretation of the events of that crucial week, as well as an illuminating exposition of the parables. The grace of the author's style, his sensitive and supple vocabulary — always just the right word—make the reading of this book a literary delight."—CHARLES CLAYTON MORRISON **$2.75**

at your bookseller • **HARPER & BROTHERS** • **New York 16, N.Y.**



Binders for The Pulpit

are again in stock

These Binders are well made of strong material, and they hold *36 issues — 3 years*

The Pulpit presents, from month to month, a selection of the best sermons preached by ministers of all denominations throughout America. More than 70 sermons are included in a year's issues. This new Binder will protect and preserve more than 200 sermons — an invaluable anthology of representative American preaching.

Price $1.50

THE PULPIT
407 S. Dearborn St. Chicago 5

Paotingfu. Recording incidents of the Chinese Boxer Rebellion of 1900, it centers on the martyrdom of Presbyterian and Congregational missionaries. Among those beheaded in that holocaust of mob violence was Rev. Horace T. Pitkin. The night before his death he gave his last instructions to one faithful Chinese, Lao Man. This was his message to his wife and infant son, Horace, who had returned to their homeland: "Send word that God was with me and his peace was my consolation. Tell her that when Horace is twenty-five years old, I hope he will come to China to preach the gospel in my place."

There is a victory here, my friends, which overcomes the world. Overwhelmed and seemingly beaten down by a titanic wave of bitterness, anger, ignorance and superstition, that one life stands out a victor over all the rest. "God was with me. . . . When Horace is twenty-five years old I hope he will come to China." One man on God's side, striving for enlightenment, committed to excellence—let a whole nation be against him, and yet he comes through a conqueror! A majority of one—*with God!*

SEEK TRUTH

Our theme, as a mountain cascade seeks the valleys where it may refresh the earth, finds its way to our own lives. It comes to you boys and girls and young people starting a new year of schooling. It says: Seek the truth. Be dissatisfied with anything less than perfection. Stand for the right. Develop your devotion to the way of Christ, for though you may seem to be alone, you are a majority, a power to win the day.

It comes to you parents who face the rip-tides of a hundred pulls which would undermine the unity and integrity of family life and it says: "Don't be afraid to be different for God's sake. Cultivate the spiritual life in your home. Let home be a place to restore the soul as well as a place to lay your head.

There are a million houses in New York city. But the visitor from afar pauses only at a few, where there was a family idealism or a loyalty or a discipline out of which came a true statesman to uplift the nation, an inventor to ease the life of all, or a scholar to find new truth so that each might better understand. A minority, it is true. Yet, in the end, those homes make the major contribution.

Our theme asks fuller recognition by you men. It says: In your profession or business or trade, let God be your partner. Commit yourself to the cause of more service, more justice, more conscientiousness. If you are moved to hedge by thinking that you'll be in the minority, say hallelujah for it. In that kind of minority you find the hope of the world. It is a minority, which, with God, is a majority.

In ancient times the Lord said to Gideon, "By the three hundred men I will save you and deliver you." He says it still—"By this little minority, even by one life, committed to my ways, I will save and deliver all the rest."

"Unless the Christan Church is indispensable, the Christian Church is inexcusable."—*Roy M. Pearson*

An Unpublished Sermon

PARTLY in answer to a sermon entitled, *It is Hard to Be a Christian,* which appeared in the 1947-8 volume of Best Sermons, G. Duncan Wilkie, pastor of the Knox United Church, Saskatoon, Sask., Canada, preached a sermon based on the words of Christ, "For my yoke is easy and my burden is light."

It Is Easy To Be A Christian

Mr. Wilkie reminds us that David Livingstone, to the astonishment of some of his friends, said, "I never made a sacrifice in my life." That great pioneer, explorer, and missionary dared to do what he desired to do—to give his life in exploring a continent, and opening up highways in the hearts of the people of Africa. For the kind of a man that he was, it would have been a sacrifice to remain in Scotland in comfort amid familiar surroundings. There is a real sense in which Christianity is the easiest religion in the world; not burdensome or wearying. It may be hard to be a Christian, but it is not as hard as *not* being one.

Consider what life is and becomes without Christ. The alternatives to Christ and his narrow way are unendurable, and for the serious-minded are well-nigh impossible. No wonder David Livingstone felt that in following Christ he had never made a sacrifice. To have turned his back on his Christian calling would have been altogether too hard for him.

On my study shelves there are many volumes, but not one of them throws any light on the text, "My yoke is easy and my burden is light." Nor have I ever heard or read a sermon on this theme. Hundreds of sermons have been penned on how hard it is to be a Christian. Even when we come face to face with the cross we must remember that it was easier for Jesus to do what he did than not to have done it. One sentence of St. Paul helps us to understand this. We read: "Who for the joy that was set before him, endured the cross."

To us Christ is saying, "The yoke you are wearing is too galling; the burden you are carrying is too heavy. Take off your yoke, lay aside your burden and learn of me. For my yoke is easy and my burden is light."

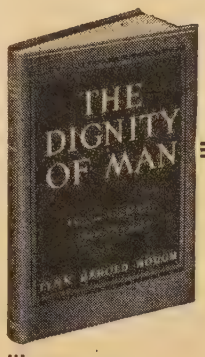
Consider the yoke of forgiveness. When you find an individual carrying around smouldering resentment, ill-feeling and bitter prejudices, you realize that he is paying too great a price; he is sacrificing too much. A person who can appropriate the forgiving spirit will wear an easy yoke and have few burdens. Abundant and victorious life will be his portion.

Consider the problem of peace. Now I fully realize that peace is hard to win. But, the alternative to peace is terrifying to contemplate. Dr. Albert Einstein was asked what weapons he believed men would use to fight World War III. He made this significant reply: "I do not know. But I can tell you what the weapons of World War IV will be—stone clubs!" If we consider the alternatives, we will realize that peace is an easy yoke and brotherhood is a pleasant burden.

Also, we need the will to believe. We need courage. The man for whom I feel sorry today is the man who is wearing the heavy burden of disbelief; the man who has no living God. It is faith in one's self, one's cause and one's God that puts song and laughter and hope into the human soul.

Once more the Divine Invitation is extended: "Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

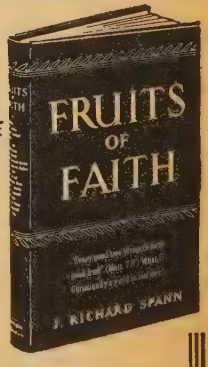
Resources for *Thoughtful* Preaching . . .



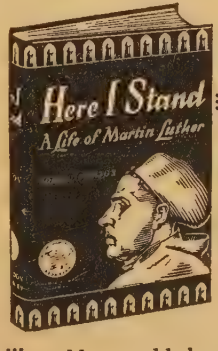
THE DIGNITY OF MAN

LYNN HAROLD HOUGH. A challenge to every reader to live up to his own God-given dignity and worth lies in these stirring, thoughtful pages—for man's happiness in the end depends on recognition of that dignity. • *THE DIGNITY OF MAN* presents the claims and values of historic Christianity from the standpoint of evangelical humanism, enforced at every turn by compelling illustrations and allusions. READY SEPT. 5. **$1.75**

FRUITS OF FAITH



J. Lennart Cedarleaf • Kermit Eby • Nels F. S. Ferré • Georgia Harkness • Edward T. Ramsdell • Miriam Van Waters • and 12 other distinguished contributors. Edited by J. RICHARD SPANN. Here is a revealing, significant, comprehensive symposium for everyone who seeks deeper understanding of the meaning and impact of Christianity in our world today—a survey of the fruit it is bearing in theology, in personal religion, in social action. READY SEPT. 5. **$2.50**



HERE I STAND
A Life of Martin Luther

ROLAND H. BAINTON. This authoritative, dramatic biography of Martin Luther interprets his experience, his work, writings, and lasting contributions. It recreates the spiritual setting of the sixteenth century and brings the spirit and message of Martin Luther—his unshakable, world-changing faith—to life today. READY SEPT. 12. **$4.75**

at your bookstore . . . Abingdon–Cokesbury

The Persistent Bug

A Sermon for Children by Lewis H. Davis

ONE DAY I called on a mechanic—a man who fixes cars. He was sitting on the floor of his garage working on the right rear wheel of a car. The wheel was off, the brake drum was off, and he was tinkering with the mysterious gadgets which make the car stop when you step on the brake.

On the floor near by was the brake drum which, he told me, he had just got off. He had had a terrible time getting it off. He had worked on it for a long time. He had pulled and yanked and pried. He had used every tool he thought might help, but the brake drum wouldn't budge.

Now you wouldn't think that a bug could help a mechanic get a brake drum off a wheel, would you? But this mechanic told me a bug had helped him. Here is his story.

that a bug could help a mechanic get a brake drum off a wheel, would you? But this mechanic told me a bug had helped him. Here is his story.

BUG SETS EXAMPLE

"When I started to work on that brake drum," he said, "I noticed a bug on the floor near by. He was trying to pull over the garage floor a big lot of something which looked to me like bug eggs. All the time I was pulling and prying on the brake drum, that bug was pulling and yanking on the bug eggs, which seemed to be stuck—just like my brake drum.

"Then, for a long time, I forgot about him. But when I finally decided I couldn't get the brake drum off, I happened to look down on the floor and that bug was still working on his load of eggs—pulling and hauling, first one way, then the other, with no sign of giving up.

" 'Well,' I said to myself, 'if that bug won't give up, then I won't either.' So I went to work and made a special tool and got at the brake drum again. In a little while it came off. I guess if it hadn't been for that bug the brake drum would still be on."

My mechanic friend didn't tell me whether the bug finally got home with his load of eggs, but I guess he did, for he was gone when I got to the garage and the eggs were gone too. Who knows, maybe the bug was discouraged too. Maybe he was ready to quit when he saw the mechanic go to work again. Maybe they helped each other.

Most of us give up too soon. We want to quit, if we don't succeed right away. Maybe we are taking music lessons, are tired of practicing, and are ready to quit. Maybe the arithmetic or the spelling comes hard and we feel we would like to give up. Or perhaps we've tried real hard to be Christians, but being kind and forgiving to others doesn't seem to work.

A BAD MOTTO

A young man once told me his motto was, "If at first you don't succeed, why bother?" People who have that motto never get very far. Whether it's playing the piano or doing arithmetic or being a Christian, the people who succeed are those who try and try and try, and then try some more—like the mechanic and his friend the persistent bug.

Jesus once said, "Knock and it shall be opened unto you; seek and ye shall find." He told the story of a man who knocked and knocked and knocked on a friend's door in the middle of the night—until at last the door was opened. Again, he told the story of a widow who pestered and pestered a judge until she got what she wanted. Jesus was trying to teach the same lesson that the persistent bug taught the mechanic. God's rewards are for those who keep trying, who refuse to call quits.

Titles and Texts — What Pulpit Readers are Preaching About

Francis C. Ellis, Community, San Dimas, Calif. "The Encouragements of God." Ps. 138:3—"Thou dost encourage me with strength in my soul."

Charlie W. Shedd, First Presbyterian, Ponca City, Okla. "When You Are Down in the Valley." Ps. 121:1—"I will lift mine eyes to the hills, from whence cometh my help."

Andrew Perrin Burton, First Baptist, Rensselaer, N. Y. "The Resolve to See Life Through." Luke 9:50—"He set his face steadfastly to go to Jerusalem."

Herman M. Gross, First Presbyterian, Mayfield, Ky. "When God Walks Guard." Phil. 4:7 (Weymouth)—"So shall the peace of God . . . be a garrison to guard your hearts and minds in Christ Jesus."

Roy H. Brown, Pasadena Presbyterian, Pasadena, Calif. "Forgotten Dreams." Dan. 2:5—"The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces."

Everett W. Palmer, First Methodist, Asbury Park, N. J. "What the Cross Can Mean to You." I Corinthians 1:18-25—"The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the Power of God."

(The Pulpit welcomes contributions for this column. Give minister's name, church, address, sermon title and text. Space allows us to print only those of especial timeliness or unusual significance.)

Pulpit Post

And Still They Come—

SIR: What a waste, to give six columns in your July number to Prof. Morton S. Enslin to ridicule the clergy. I suppose this man thought he was being clever or—save the mark—funny; but if he has no more virile message to give than the one he was written no wonder we have so many "tear-jerkers" in our pulpits when men so barren of ideas are teaching the coming generation of ministers. Dr. Enslin might well ask himself the question he theoretically asks the "jerkers" —"Where do they get them?"

McBride School District, DUNCAN P. CAMERON.
McBride, B. C.

Where I Got Mine

SIR: I have just read "Where Do They Get Them?" in the July issue of The Pulpit. I appreciate the section concerning the possibility of retelling a story and adding to it until it becomes a different story over a period of years. I appreciate also the fact that Dr. Enslin admits that he has been "an unintentional party to such developments."

I would call attention to the fact that it is quite possible that we have similar experiences and that sometimes one minister does not think of using his experience as an illustration until he has heard or read of a brother minister's experience. This has happened to me very often. Perhaps someone has thought that I had taken his experience and used it as my own even though I had not done so.

I am somewhat puzzled at the constant use of the term "tear-jerker." I too would rebel against a deliberate attempt to make people shed tears. But I know that our listeners are genuinely appreciative when we have enough feeling of kindness that we can weep when they weep.

My main purpose in writing, however, is to answer Dr. Enslin's question. I got my story of "Hunchy, the mountain climber" from The Pulpit. It was used as an illustration in a sermon by C. Oscar Johnson, president of the Baptist World Alliance, in the issue of October 1947. I have used it without apology. I suggest that Dr. Enslin get a copy and read the sermon. I think it will bless his soul.

McPherson, Kan. ROSS M. WOOD.

Wants Sermonettes

SIR: Referring to K. F. Kauffmann's letter (p. 187, August issue), I for one disagree with him. I receive more good out of the short sermonettes and sermon outlines than from any other portion of The Pulpit. Every time an issue comes out without a page of unpublished sermons in short form, I feel like I've been cheated. If it's written right, one short paragraph can do more to inspire my thought than a whole ream of sermons. In fact, I expect many ministers are like me in that I often skim through the sermons that are written out in full.

So, though I know The Pulpit needs no defense, there's one reader's thoughts on the subject. By all means continue the page on sermonettes, sermon outlines and unpublished sermons.

Sylvan Hills Methodist, WILLIAM M. WILDER.
North Little Rock, Ark.

They Vote Approval

SIR: My hearty vote of approval for recent changes in The Pulpit. A good deal of pleasant comment and controversy is being evoked. I have read the added features with interest and pleasure.

First Presbyterian, WILLIAM JANSSEN.
Carbondale, Ill.

SIR: Something splendid has happened to The Pulpit. I just opened the August issue, thinking it my ever interesting *Christian Century*. Then the "Stars at Our Fingertips" title caught my eye and I read with growing appreciation that epochal sermon by this brilliant young Fosdick II. Then I read Reeves' "Coincidence and Providence" with shouts of joy that he so clearly and devastatingly exposed the fallacy of the whole cycle of Rickenbacker miraculous rescue anecdotes. By the time I had finished Perry's succinct appraisal of form criticism—so accurate without becoming meticulously scholastic—I knew that this issue will go into my files with several cross references.

New York, N. Y. CHARLES FRANCIS POTTER.

SIR: . . . Keep up the splendid job you are doing. I always enjoy reading the editor's Thought for the Month. As a lay missioner of the Protestant Episcopal Church, I have been greatly helped by my subscription to The Pulpit.

St. Louis Post-Dispatch, ROY J. SCHAFFER,
St. Louis, Mo. News Secretary.

Article Evoked Response

SIR: I was surprised beyond measure to learn how many pastors read The Pulpit. Ministers all over the country have contacted me about my article in the June issue (p. 139). The mood of the church in general is toward some such consideration as suggested in that article rather than the emphasis on Mother's Day as in the past.

Glenville First Methodist, HOMER R. CHALFONT.
Cleveland, Ohio.

1900 50th Anniversary 1950 1950

50 Years Continuous Service to Ministers and Religious Workers

A Mutual Legal Reserve Life Insurance Company writing Health, Accident and Hospital Insurance in addition to Life Insurance and its standard forms.

Write us for FREE details, giving your age and the type of insurance in which you are interested.

MINISTERS LIFE AND CASUALTY UNION
1000 WEST FRANKLIN AVENUE
MINNEAPOLIS 4, MINNESOTA

The Inner Substance of Churchmanship

By VERE V. LOPER

CHURCHMANSHIP is a relatively new term in the Christian church, but it is used increasingly in a sense roughly parallel to "statesmanship." The politician becomes a statesman not through the office to which he is elected but by virtue of such superior skill in statecraft as Lincoln gave to the presidency of the United States. So also the clergy and laity attain churchmanship not by the responsibilities with which they are entrusted but by the superior knowledge, vision and consecration with which they serve the church.

Churchmanship exists in at least two basic forms. On the one hand, there are administrative procedures, program-making skills, techniques for presenting religious truths, and all the outward paraphernalia of churchmanship. These are most important but not our particular concern in this presentation. On the other hand, there is the churchmanship which centers in the great intangibles of our faith as directing forces in the church. This consists in so building the inner substance of churchmanship that its outer forms may serve the highest Christian ends.

I

Let it be said at the outset that churchmanship requires that Jesus Christ be recognized as the leader of the church. Most Protestant churches do not exalt the minister as the head of the church locally. This high place is not given to any man or group of men. Protestants believe that the church cannot attain its true magnitude with any leader short of Jesus. He is the only Head of the church. At the very least this must mean that we will conduct the affairs of the church exactly as we think Jesus would conduct them. At its highest level, it means that we will attempt to discover what Jesus is already doing in the church and join him in its accomplishment.

Such churchmanship is not easy to achieve. It has at least three levels, and none is reached in one bound. To lead the church to its highest levels requires growing understanding of what the church is in its larger dimensions. Penetrating thought must be given to such statements as that of John Knox, that the church is "not a memorial society with its eyes on a departed Master; it is a dynamic community created around a living and present Lord." Paul went even farther when he said that the church is "the body of Christ." This is to say that Jesus is not only a Living Presence among us but also that the church in its pure form constitutes the body through which he expresses himself. Mere manipulators of church affairs will be content with more obvious and simple concepts. They cannot lead the church to heights which they cannot see. This high achievement will be left for those who know the church in its spiritual magnitude as the body

through which Christ continues to express himself on earth.

We move to another level in Christ's leadership when we are able to follow him because we are able to perceive him. How shall we follow him if we do not know him? How shall we know him if he is not in our hearts? The high churchmanship of spiritual perception starts in what Paul calls the Christ "formed" in us. By that which is Christlike in us we may see Christ in others. Thus we shall know Christ when we are aware of him in the church. We must become conscious of him also in worship. It takes churchmanship of great spiritual maturity in both pulpit and pew to feel a thrill of recognition when we hear the words, "This is my body which is broken for you." We must learn to see Christ in people. A Negro prisoner who had been saved by Eugene Debs said, "He is the only Jesus Christ I ever knew." We have seen many in whom Christ lived. The Christ within, the Christ in worship, the Christ in people—these are but a few of the luminous areas in which churchmanship sees the Light of the World leading us in the contemporary scene.

Yet we must achieve another level in the leadership of Christ. This calls for the churchmanship by which we so build and conduct the church program that Jesus is actually "going on before." This is quite possible in a worship service for those who are profoundly sensitive to the Living Presence. But a church program today has everything from a folk dance to a prayer meeting. Organizations spring into being; activities multiply; money is needed everywhere. The church is in peril of being like the horse which is mounted by those who ride off wildly in every direction. Yes, the church is in peril of secularism and confusion.

Yet Christ can live in church games without a sermon between halves. And Christ can exist within a folk dance without stopping the music to offer prayer. In these activities young people are finding each other preparatory to establishing a Christian home. Christ can be in church adult education purging men of stupidity and leading them into the truth that makes them free. Christ is in the humanitarian ministries by which the church reaches the needy of all the world. But even here churchmanship makes us more conscious of the voices of those to whom we minister, speaking for Christ across the world to say to us, "For I was hungry and you gave me food . . . naked and you clothed me." Churchmanship is a spotlight shining on the inner structure of the church to reveal Christ at work in our midst. It is for us to see him and to follow him.

II.

In the second place, churchmanship consists in building into the church all possible experiences in which the soul of man mingles with the being of God. This is not easy. To gain and maintain the sense of God is one of the delicate and difficult tasks of life. But to use those high moments so that they not only yield their glory to your own heart but also become the building-stones from which the church is made —this requires the artist and the architect in the human spirit. All beauty, all wisdom, all creativeness of human hearts and hands are appropriated by

---

VERE VANDER HYDEN LOPER is the recently elected national moderator of the Congregational Christian Churches. He has been minister of the First Congregational Church, Berkeley, Calif., since 1939. A graduate of Yale Divinity School, he had pastorates in Chicago and Denver before moving to the west coast. Listed in Who's Who in America.

this churchmanship to be the building materials of a house not made with hands.

This churchmanship calls for musicians who will make song the vehicle of God. I have heard an opera star singing with the highest artistry fail in a church because he did not allow God to help him sing. In contrast, I can remember across more than a generation a high school girl in a Minnesota youth camp singing with God vitally present to her:

Dear Lord and Father of mankind,
Forgive our fev'rish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper rev'rence, praise.

She gave something that day which I have never lost. It is a part of me. It is a segment of the church. A million churches could burn to the ground, and it would still be intact. Music of that type is building the church through a song which God and man help to create. This is churchmanship in music.

A woman placing flowers on an altar with the evident knowledge that she is not only arranging flowers but using them to praise God is practicing churchmanship. She is causing God to be in the church as Christ revealed him on a hillside when he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Many of us recall the experience of early childhood when we first went to church with our parents. It was an awesome experience to see that these gods of our infancy bowed in reverence before a Presense which we could feel in the atmosphere and yet not see. We glanced swiftly at father and mother as their gestures suggested their awareness of one greater than they, and then we also bowed our heads before a God who was to become greater as the world became greater in our growing minds. We gained our first glimpse of the fact that the distinguishing mark of the church was that God was present in its midst. Without speaking a word, our parents were exercising a churchmanship which made tawdry and sophomoric the efforts of those who would win their children to the church by bluntly compelling them to go to worship services or Sunday school. They were building the church in terms of vital religious experience in the hearts of their children.

A minister was praying, and suddenly it occurred to me—he was praying. There was no studied beauty in the words of his prayer. Apparently he was not aware of the sound of his voice. He was talking to someone as though that someone were standing there before him. Then I realized that he was talking for me also. Finally I discerned that he spoke for all of us. My heart went through his to God. Later I came to realize that this minister was exercising churchmanship of the highest order. He was building the inner substance of the church, a house built with prayer.

A group of eager young students was listening to a preacher who had a profound understanding of the younger generation. He preached the type of sermon which comes alive because God is in it. He knew the problems of his world. He was aware of the momentous days in which we live. He was not baffled by terrifying danger because he was conscious of thrilling opportunity. He believed in the Lord of history. He spoke to a group which included some who he was confident would respond. I watched eager young faces, and I thought I saw several modern Isaiahs making the ancient confession, "I saw the Lord," and consecrating themselves quietly in their hearts—"Here am I, send me."

I rejoiced in that leader who exercised the churchmanship which is making God central to man's willingness to build a better world. He was not lecturing on sociology. He was building the church in youth, who would in turn build it in the world. I thought of Tittle's statement as I heard him plead for peace: "In a sermon on peace, I said the chief service to peace the church can give is to lift peace to the level of worship. This is the wisest thing I have ever been able to think or say about peace." These words are also the expression of what I mean by the churchmanship which builds the meeting of God and man into the very fabric of the church.

III

Finally, the inner substance of churchmanship is found in the directing conviction that the church is one church, operating in one world. The church politician sees his church as a local organization operating in his own community. The man of vision who achieves churchmanship is working on the total structure of the church when he is at work in his parish. It is not "my church" in "my city" as a part of "my denomination" existing in "my country," and perhaps sending "foreign" missionaries to far countries of the world. Our leaders in churchmanship are eliminating these "my's" and asking us to think of one church to which we all belong. The phrase "the church" is used to include, not to exclude, other Christians. I belong to the church. My Methodist friends across the street belong to the church. My Catholic and Episcopal friends belong to the church. The Negroes are members of the church. The man on the other side of the track belongs to the church. The dark men of Africa and Dr. Schweitzer who ministers to them belong to the church. The fuzzy-wuzzies who pressed through the underbrush to save our fallen flyers, explaining their good will by "We Christians too"—they belong to the church. Kagawa, with eyesight impaired through his service to the underprivileged people of Japan, belongs to the church. There is only one church, and all of us as Christians belong to it.

The church exists in one world. Modern science has broken down the barriers. We are living together whether we like it or not. We cannot protect ourselves from disease without fighting disease in India and China. We cannot sell our goods in Europe unless we help to undergird the economy of the nations across the Atlantic. We are told that we cannot defend ourselves against Russia unless we arm the Western powers. We cannot protect our homes from the ultimate social and political effect of millions of homeless refugees unless we build shelter for those milling multitudes who are wanderers of the earth. We cannot save ourselves from communism unless we feed the hungry everywhere. We cannot consider the race problem in terms of what we will do with the Negro who might live in our block when we are living in a world neighborhood in which the colored peoples constitute an overwhelming majority. We are being reminded by men like Herbert Agar that the white race had better join the human race before we find ourselves at the wrong end of a jimcrow car.

Yes, it is one church in one world. Some have not discovered that we are one church. They are robbing the church of its power, making it at the points where they stand a petty, provincial concern which men of vision scorn. Some have not discovered that we are one world, and they are bringing us to the brink of a catastrophic war which may leave the world in ashes.

But some have discovered it. They take no satisfaction in the strength which comes to their parish at the expense of another church. They do not boast of converts from other churches. Their concern is with the unchurched. They weep with neighboring churches in difficulty, for they know that the weakness of one church reflects upon all. They rejoice in the strength of their neighboring churches, knowing that this lifts the whole enterprise to higher levels where the finest are drawn to the church, making the strength of one the strength of all. They are not drawing circles which shut out other churchmen because they have different creeds, ceremonies and orders. They make the circles which shut others within the

(Continued on page 215)

Pulpit Paragraphs

Contributed by Readers of The Pulpit

● *What If There Were No Church?*

AS I stood on the steps of the church and watched those who were coming to worship God, I thought, What if there were no church?

Take that old man approaching the steps. In each hand he has a cane. He walks with slow, palsied steps. But there is no palsy in his face. It has the serenity of the Lord in its depths. The silver-gray hair seems like a halo around his head. Yes, he is old. How old? Old enough to be very close to God. Old enough to look death in the face with fearless eyes. Soon, now he will be in the Kingdom of God, with his loved ones. What if there were no church?

Here comes a group of children, their clean young faces reflecting the clean thoughts within, their eyes untroubled and bright with faith. They are just learning of Jesus. Here they will absorb the spiritual food that will make their young bodies grow tall and strong, but with a strength, a moral fiber, that no earthly food can give. What if there were no church?

Now come the parents, the mothers and fathers, those who stand between the children and the world, those who have fulfilled God's will, those who through God are teaching, guiding, loving. Coming to church for the spiritual strength necessary to carry their everyday burdens. What if there were no church?

Through the doors of God's house passes all humanity—the poor, the sinful, the good, the wealthy, the sick; but on each face there is the same look of hope, the same look of peace. What if there were no church?—*Norman C. Sullivan, Los Angeles, Calif.*

● *Gandhi Embodied An Idea*

"Here was a man (Gandhi) in a loincloth and with a lathee (bamboo walking stick) going out to do battle with the greatest empire that ever existed and promising not to return until independence had been gained. Never were two sides more unequally matched. But here was something more than a little man and a stick. Here was the embodiment of an idea: he would match his capacity to suffer against the other's capacity to inflict the suffering, his soul force against physical force; he would not hate, but he would not obey, and he would wear down all resistance by an infinite capacity to take it. Here was a technique that had been applied here and there in history, but never applied to a problem on the scale of nothing less than the freedom of one fifth of the human race. The stakes were immense, and the cards seemed all stacked against him. How could he win? But we soon began to see the immense power of an embodied idea. The British were baffled. This was illustrated when a burly Irish military officer said to me: 'if they'd only fight with weapons we'd understand, we would show them something. But this . . .' And he shook his head helplessly. Gandhi was getting behind the military armor and striking at the heart and conscience, and a great nation was striking back, but wincing under the blows falling upon its inner spirit."—E. Stanley Jones in MAHATMA GANDHI: AN INTERPRETATION (Abingdon Cokesbury Press)

● *Bible the More Important*

WILLIAM Lyon Phelps, for years the distinguished professor of English at Yale, said that were he to be asked which he preferred, a knowledge of the English Bible without a college education or a college education without a knowledge of the English Bible, he would choose a knowledge of the English Bible, without a college education!—*A. Thad Persons, Talbotton Baptist, Talbotton, Ga.*

● *A Feeling of Reverent Pride*

I was most impressed on a recent visit to Luxembourg to see the U.S. military cemetery, where white crosses, row upon row, mark the graves of 8,422 of our boys. It is well kept, surrounded by flowers and a background of pine forests. General George Patton is buried here, among the boys, according to his written wish. To reach his grave, tourists were carelessly trampling over other graves, so General Patton's body was moved to one side of the cemetery. His grave is sacred to the people of Luxembourg, who say that he saved the city from the destruction promised by the Germans when he stopped Von Rundstedt just ten miles north of it. At his request, General Patton's grave is marked with the same simple white cross, bearing his name, as the graves of the boys who fought with him and with whom he wished to be buried.

I walked up and down some of the rows, and read names of almost every nationality, whose loyalties to the U.S.A. had been fused together under the Stars and Stripes which wave over their graves. You may think it strange, but this place of sorrow for many, gave me a feeling of reverent pride. Their death symbolized for me the sacrificial spirit of our country, a melting pot for people from many nations, conceived in liberty, and dedicated to the principle of human rights and the pursuit of happiness.—*Otis A. Rosboro, Vice-President Vapor Heating Corporation, Chicago.*

● *Conforming and Excelling*

HERE is a high school girl swinging down the street, long straight skirt dangling down to her ankles, a war-surplus khaki soldier's jacket swimming over the upper part of her thin frame. Another high school youngster is walking with her, dressed in exactly the same manner. What is she trying to do in such incongruous clothes? She is trying to be the equal of her fellows. She is conforming to the equalizing influence of high school girls where all are on the same level. But she is doing another thing also. She is trying to stand out as strikingly different from the little girls in grammar school and the big girls out of high school. In her own mind she is conforming that she may excel. The result is a rather gruesome appearance.

She is doing what every single one of us has done and, in one manner or another, is continuing to do. This is the essence of styles of dress, of conduct, of thought. We seek to conform to our fellows for the sake of fellowship, for the sake of fulfilling our instinct to belong. However, we also seek to excel; so we always seek new styles of dress or custom or mental attitude. Thus we try to excel, to be different. The result is that much of life generates emotional conflict—keeping up with the Joneses while keeping down the bills. We have a baby and we want the baby to be just as normal as any other baby. But, of course, our baby is the most beautiful baby in the world. We want to love and be loved by our fellow men but at the same time we want to stand out as people who have got ahead in the world. We want to conform and excel, and both at the same time. Difficult, what?

This we cannot do except where the cross joins. This is one of the mysteries of the cross. The cross is the only place at which these two con-

flicting urges are brought into harmony. In any place other than the cross the urge to conform and the urge to excel bring conflict, frustration and bitterness. But in the cross before us these urges come together and the glory of God himself is our glory.—*Ensworth Reisner, First Methodist, Milwaukee, Wis.*

● *Three Years Late*

DR. CARL Menninger of Topeka, Kansas, was giving a talk to young mothers on helping the child form creative attitudes toward life. After the address, one of the mothers came up to Dr. Menninger and asked him when she should begin to teach these attitudes to the child.

"How old is your child?" asked the doctor.

"Three years," said the mother.

"Well," said Dr. Menninger, "hurry home as fast as you can. You already are three years late."—*Frank A. Court, St. Paul's Methodist, Lincoln, Neb.*

● *Tabernacles Of God*

DURING the war there were many who would have given their lives in service to their country who discovered, upon physical examination, that they did not have an acceptable body. They were rejected because they might have been handicaps rather than a help in the war effort. In the fight that goes on continually in this world between good and evil, what do we have to give? We are anxious to give our lives to God in the service of our fellow men, but what kind of lives are they? Are they serviceable instruments for God's Spirit? Are they temples worthy of God's Spirit, established upon the foundation of truth in Christ and built out of the precious substance of our daily experiences?

"Day by day within this earthly tabernacle, we are building a house not made by hands, eternal in the heavens." It is well for us that we are interested in what goes into the building of that house.—*Ralph C. Lankler, First Presbyterian, Cortland, N.Y.*

● *Gaining Through Losing*

THAT staunch old Christian, J. C. Penny of the Penny Stores, tells of having purchased a butcher shop when he was a young man. He learned after the purchase that the best and most profitable customer was the town's leading hotel. The meat cutter whom Penny employed advised young Penny to buy the hotel's chef a bottle of whisky every week in order to keep the chef in a good mood. Penny bought the whisky just once. Said he, "After I, a nondrinker, had turned over this bottle of whisky to the chef who had the power to stop the hotel's purchase of my meat, a strange feeling of having done wrong came over me. I determined then and there that never again would I bribe that chef or anyone else to get business. You're right, I lost the trade of that hotel and because of that I also lost the butcher shop and $300 I had saved penny by penny. I might have become a successful butcher and, having gained the whole world, lost my own soul. God willed otherwise." Because young Penny stood up for the things he believed in, a much wider and more useful field opened up to him—one in which he could practice Christian principles. — *W. Hamilton Aulenbach, Christ Church and St. Michael's, Philadelphia, Pa.*

● *Hidden by Skyscrapers*

EARLY in March 1950, a veteran New York ferry-boat captain was interviewed by a reporter, George C. Wright of the *New York Times*. The dexterous skipper, Arthur Hinchey, reminisced over some forty-four years of guiding his vessel despite anchored ships and high winds. He recalled particularly how it was back in 1908. "In those days," he said, "captains on New York-bound boats used the spire of Trinity Church as a landmark to chart their course; today, it is hidden by skyscrapers."

What are the walls, built up across the years, that hide from *you* the slender finger of God which would point you to the Christian life? Is the landmark of a Cross hidden from your sight so that the course of your life no longer runs by Gethsemane and Calvary?—*Roger J. Squire, First Methodist, Red Bank, N. J.*

Churchmanship

(Continued from page 213)

same fellowship of the church. They know that their denominational divisions frequently are but the relics of ancient quarrels which have no present importance. They are trying by every sound, brotherly and effective means at their disposal to merge churches, to federate churches, to secure cooperation between denominations and to give strength to cooperative church enterprises. Thus would they fulfill the prayer of the Master, "That they may all be one, even as thou, Father, are in me and I in Thee—that they also may be one in us."

They know that there can be no "foreign churches" in one world. They love their country, but know that they are called both by God and by the hard facts to be world citizens as well as patriots. They realize that the phrase "foreign missionary" is a misnomer. They are ashamed they ever talked of the "white man's burden" and used such words as "heathen." They have stopped talking of "native" churches and have started to consider the ecumenical church, in which every church is equal before God, ministering and being ministered to by Christians in other lands. They are giving power to such expressions of one world as the World Council of Churches, which will yet assist us to formulate Christian strategy for one world and to unite the power of Christendom to make that program effective. They are singing today,

> Christ for the world we sing,
> The world to Christ we bring.

And these churchmen are working and praying that this song may help them to build a "new heaven and a new earth." All of us like to think that we belong to this company whose vision of one church in one world raises us to the level of churchmanship. We shall at least try to be worthy of them. So shall we build the inner substance of one church in such a manner as to make more hopeful the outer form of one world.

The Perennial Classic of church school publications

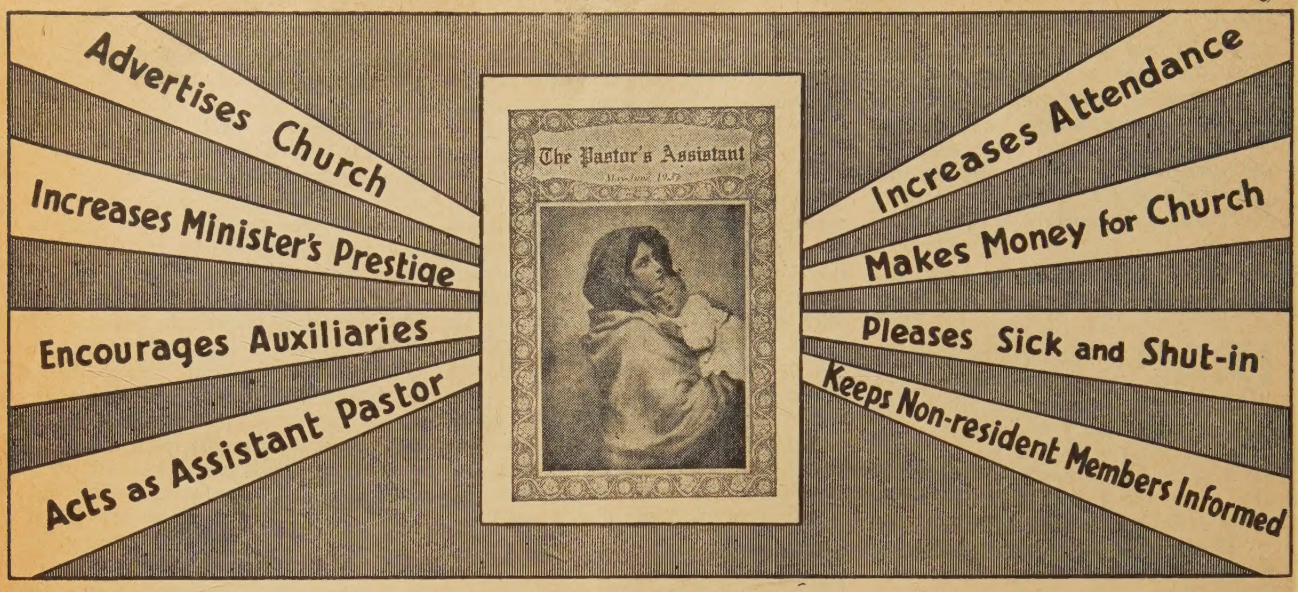
The 20th Century Quarterly

"I can scarcely conceive of a church school in which the introduction of this Quarterly would not mean a vital improvement in Bible study. It is the perennial classic of church school publications in America."—*Hobart D. McKeehan, The Abbey Church, Huntingdon, Pa.*

Ask for free sample copy

The 20th Century Quarterly

407 S. Dearborn St., Chicago 5



Read What Others Say About Our Service

"Everyone speaks very highly of Our Church Tower. Our Parish Paper is a very helpful assistant."—*Rev. J. W. Jones, Raymond, Kansas.*

"We are well satisfied with your service. The people of our congregation are well pleased with the magazine and keep asking, 'When is the next issue of Cumberland Presbyter to come out.' "—*Rev. Frank M. Harmon, Maryville, Tenn.*

"Favorable compliments are still coming in. Zion Methodist Templer is certainly an easy method of raising money. We heartily endorse the National Religious Press."—*Dr. J. H. Baughn, Toledo, Ohio.*

"The last issue of The Radio Christian was letter perfect."—*Fred R. Barber, St. James, Mo.*

"A printer who is a member of my congregation always reminds me of the fine work you do for so little money."—*Rev. E. P. Bunck, Jackson, Mich.*

"The busy pastor who has to fill the office of educational director, social service agent, director of activities, and also do his own secretarial work, finds much comfort and help by publishing a local Parish Paper."—*M. C. Southerland, Norfolk, Virginia.*

"We received many fine letters congratulating us on The Community Methodist Tidings."—*Rev. E. M. Strange, Redmond, Washington.*

"We appreciate your many helps and prompt service. The Parish Guide is well received. It increases spiritual interest. I am making a fair extra income from the advertising."—*Rev. K. A. Anderson, Fortuna, N. Dak.*

"You did an excellent job on the last issue of The Messenger. I especially appreciate your splendid art covers and syndicate pages."—*Rev. Ralph Bussey, Iron Bridge, Canada.*

"The last issue of Mullica River Parish Messenger was beautiful. My people are very well pleased with its appearance and the workmanship."—*Rev. Howard Shoemaker, New Gretna, N. J.*

For samples, prices and full particulars regarding our service and the helpful sixteen-page illustrated Parish Manual containing detailed explanation of publishing procedure, fill out and mail the coupon.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name.....

Street.....

City.....State.....

TP

The National Religious Press

523 Ottawa Ave.

GRAND RAPIDS, MICHIGAN